THE PACIFIC

VOL LXIV. SAN FRANCISCO AND BERKELEY, CAL., AUGUST 12, 1914. No. 32.

Pac Theo Sem
Reading Room

KNOWING.

Only what creeps
As sap from trunk to branch, from branch to flower,
Fills with the quiet plenitude of power
The oak's unconscious deeps;

And by the light
Of some great law that shines on passing facts,
Some nobler purpose brooding o'er our acts,
We read our tasks aright,

And gain the trust
That knowledge is best wealth. So shall the ends
Crown the beginnings. He who wisely spends
Gathers the stars as dust.

—Christopher P. Cranch.

Pacific Theological Seminary

THE PACIFIC

Established 1851.

Representative of the Congregational Churches of the Pacific Coast. Subscription price, $1.50 per year.

Published weekly by the Publishing Co. of The Pacific at 447 Minna St., San Francisco. Entered as 2nd-class matter.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

W. W. Ferrier - - - - - - - - - Editor
2716 Hillegass Avenue., Berkeley

H. V. Hartshorn, Los Angeles, Southern California Editor
517 N. Lake Street

Special Department Contributors.

J. W. Buckham—Current Thought and Literature. A W. Palmer—Social Service. G. W. Hinman—Missions. A B. Patten—Young People's Work. J. B. Orr—The Sunday School.

COMMENT ON THE EUROPEAN WAR.

It is as The Pacific stated last week, Austria-Hungary and Germany are condemned generally. Last week we quoted the Springfield Republican as saying that Austria-Hungary was not without some sort of justification. But when war was finally declared by Germany in support of the dual kingdom that paper said: "For America to have anything but execration for the war and those who brought it on, is impossible. It is no war for liberty, no struggle for a great principle, but a sordid rivalry for power. It is the hugest and one of the most wicked of wars; let us hope that its very enormity may make warfare henceforth impossible, that out of the wreckage will rise the voice of the people damanding disarmament and peace."

The Philadelphia Record we find quoted in two ways. The Boston Transcript quoted the Record as follows on Saturday, August 1st:

"In the same measure that the ostensible cause of differences between Austria and Servia is too small to justify war, the real cause is too big to permit arbitration. The real issue to be fought out is racial; the assassination of the Archduke Francis Ferdinand and the question of Servian official complicity in the crime are merely incidents in the historical drama, which, after having been played for three centuries behind drawn curtains, is now to be finished in full view of the public. Imagine that it were to be determined whether the Spanish or the English language, or Mexican or American culture, should dominate the northern half of the Western Continent; would it be possible to obtain the consent of the Governments of the United States and Canada to a mediation of the question by an Areopagus of European and American Powers?

"Austria, up to the rise of the Prussian monarchy under Frederick the Great, and, in fact, down to the triumph of Napoleon at Austerlitz, was the leader among the thirty-odd loosely federated Germanic States. The imperial title, though awarded by election of the princes and other reigning sovereign of these States, had become practically hereditary in the House of Hapsburg; and the German Kaiser was understood to be he who wore the Austrian crown and blazoned the double-headed imperial eagle on his shield. Austria was the banner bearer of Germanic civilization in Eastern Europe. True, there had been Slavic seats of culture there before the fall of Constantinople; but Russia had become barbarized by the incursion of the Tartars, while Bulgarian, Servian, and, to some extent, Hungarian civilization had been stamped out by the Turks. As the tide of Asiatic conquest recedes Germanic culture began once more to infiltrate these devastated and prostrate nations.

"And there was little resistance to the German influence until the recent renaissance of Slavic and Magyar nationalism. All educated Russians and Magyars spoke German; indeed, Russian-German and Hungarian-German each became patois as well recognized as Viennese or Berlinese. Prague, the capital of Bohemia; Riga, not far from St. Petersburg and the western half of the twin cities of Buda-Pest, were German cities until less than twenty years ago. Belgrade, Sofia and Bucharest are small replicas of Vienna. It is against this eastward pressure of Germanic cultural influences that the Pan-Slavic propaganda is directed. The Magyars, while objecting to being Germanized themselves, are bitterly opposed to the nationalist movement among the Croats and Serbs; for, if Slavism should submerge the German Austrians, Hungary would be submerged also. Naturally enough the sympathies of all Germans are enlisted on the side of their kinsmen in this conflict—because the destruction of German Austria and her partly Germanized appendages would mean the substitution of a Russified Slavonia."

The foregoing from the Philadelphia Record was modified considerably, for the next day the New York Sun quoted it as follows: "Austria opposed the unification of Italy and that development of Prussia which finally led to the formation of the present German Empire. In practically every step taken by her in the past century she has been the consistent opponent of political liberty among her neighbors. It is entirely in keeping with her long record that she should now seek to oppress Servia and prevent her expansion. If we may judge by the past, however, her efforts will be as futile and her diplomacy as mistaken as it was throughout the nineteenth century."

The Washington Post remarked: "If Austria and Germany really wished to preserve peace with Russia they could do so by staying on their own side of the Danube. The aggression of Austria is now seen to have been planned long ago, evidently with the knowledge and support of Germany. The war is pressed by them. They cannot evade the responsibility if the hostilities should envelop Europe. Servia's reply to Austrian demands left plenty of room for diplomatic adjustment of the few remaining differences. War was not necessary; it was merely deemed advisable."

The comment of the Cleveland Plain Dealer is: "The pity is that all this could have been avoided. Reason should have triumphed. * * * All the years of education and civilization have not wholly changed the savage nature of man."

The Indianapolis News remarks: "On the face of the record it is a war of brutal aggression on the part of Austria."

An article by Svetozar Tonjoroff—who we infer to be a Pole—in the New York Sun, states that the struggle be-

tween the Slav and the Teuton is really an economic war. We quote:

"Race hatred is a sentimental vice, and the world nowadays is not ruled by sentimental considerations, if the word of the political economists is to be taken for gospel truth. Nations, like armies, stand or fall by the state of their collective stomachs. Any rancor, to reach the pitch of resentment that spells war, must be based upon economic reasons. The cordial feeling of enmity that obtain between the Germans and the British, if we are to believe the plain confessions of German and British statesmen is the outcome of business rivalry.

"Racially the German and the Briton are kin. They are kin in the splendid achievements of their respective civilizations; kin in their profound respect for law and order, their domestic virtues, their scientific discoveries, their modes of thought and all the processes and activities that go to make up the sum total of human life.

"And yet, at this moment, when German civilization is menaced by the peril of an avalanche of barbarism from the North, the Anglo-Saxon cousins across the German Sea are preparing to remove all obstacles from the way of the destructive mass, that the devastation may be complete.

"Race hatred as such then does not explain the present sinister alignment of nations on either side of a bristling barricade of bayonets. No. The cries of 'Down with Russia' and 'Down with Germany' are only the convenient rallying words, devised by cunning statesmen to arouse the mob. The underlying reason for the impending cataclysm, the most appalling that the world has ever dreamed of, are economic.

"The outlying regions which the late Lord Salisbury designated as the 'waste places of the earth,' to be appropriated to their own purposes by the thrifty and the strong, have been pretty well distributed. The Slavs, for instance, as typified by Russia, have more than their share in the view of German economists.

"The industrious, progressive, enterprising German race, on the other hand, is cramped for room. And now, only a year after three small Slavic nations have acquired a part of the estate of the "sick man of Europe," one of these little nations, flushed with the pride of conquest, has set out to worry away from German Austria a region which it covets and which, if truth must be told, is much better off under Austrian administration than it would be under the rule of the Servian.

"Behind the pretensions of this pugnacious little state stands the Russian colossus, made more than half of clay, which has more resources already than it can hope to develop for another century to come. German statesmen realize, as everybody except Servia realizes, that Russia is not championing Serb pretentions for the sake of the dark eyes of the Serbs.

"They understand clearly that Russia's plan is to advance the little brother as a catspaw, to take and to hold good things—such as Bosnia and Herzegovina, seaports on the Adriatic and fertile Bulgarian lands—until the international preoccupation is so profound as to permit the real owner to come down into his own without effective hindrance.

"Such is the German view of Russia's championship of little Servia, and that is why the mob in Berlin is shouting 'Down with the Slav peril!' On the other hand, Russian statesmen know that the Germans know perfectly well the lay of the land. And that is why the mob in St. Petersburg is yelling, 'Down with the Niemetz!' "

Among the many interesting comments which we have noticed is one in the New York Sun by Prince Lazarovich Hrebelianovich, formerly of the Austrian General Staff, who declares that the Hapburg's lust for domain is the real cause of the war.

"The present war begun by the Austrian Empire against the small neighboring independent kingdom of Servia under a pretext hardly less flimsy than 'get out of your place, I want it,' cynically throwing all Europe into peril of universal bloodshed, is a war not only against the Servian kingdom but against the Servian race; 'a war of extermination,' it has been called in German newspapers. It is the logical outcome of a situation and conditions in the Austro-Hungarian Empire which are fundamentally unsound and pernicious.

"Austria-Hungary is a conglomeration brought about by conquests of territories and bits of territories inhabited by fragments of nations whose racial and national centres, with but two exceptions, lie outside of Austro-Hungarian borders in neighboring States on east, west, north and south.

"This conglomeration of peoples and lands without common interests is ruled by and for the sole benefit of one family, the Hapsburg dynasty, whose motto is 'Plus Ultra' —'Austra Est Imperare Orbi Universo' (Austria has the right to rule the universe)—a motto found inscribed on the palaces of the Hapsburgs in the letters 'A. E. I. O. U.,' and whose policy was always guided by that principle of 'divide et impera'—in plan English, 'divide to rule.' For to pit one nationality against another, engineering perpetual animosities, has been the Hapsburg method of maintaining the balance of empire."

Concerning the declaration of war by the Kaiser, the New York Sun remarked editorially:

"For more than a quarter of a century the German Emperor, the master of the most tremendous and most effective military organization that ever existed, has worked persistently and successfully for the peace of Europe. This plain fact, it would seem, entitles the Kaiser to the benefit of the presumption of sincerity when he spoke, almost as from the midst of the flames of the coming strife, of his 'continued efforts' to maintain peace.

"What philosopher-historian, in reviewing events that are blinding in their contemporary aspect, will ever be able to apportion justly the responsibility between the personal and dynastic war impulse in high places of power and the underlying and immeasurable forces of race hatred and national greed?"

MORE LIGHT CAST ON THE TROUBLE BETWEEN AUSTRIA-HUNGARY AND SERVIA.

In arriving at a judgment concerning the European war—the right and the wrong of it, if it be admitted that war in this age of the world is ever justifiable, there are many things to be considered of which people in this country have very little knowledge.

We find some valuable information in the September number of Everybody's Magazine. It is by Stephen Brozovic, editor of Narodin List, who says that ever since the news of the recent tragedy in the House of Hapsburg came from the Balkans many of his American friends have come to him with questions trying to get at the underlying causes, etc. Mr. Brozovic says:

"It is very doubtful whether the Servians will gain anything through this assassination; or in Bosnia and Herzegovina, as well as in Hungary today, there are several different elements who are not desirous of uniting with the Servians. Indeed, on the contrary, they are definitely

against Servia, and prefer the Austro-Hungarian sovereignty. Bosnia and Herzegovina have about 1,800,000 inhabitants. Of these there are 750,000 members of the Orthodox Greek faith, calling themselves of Servian nationality. There are about 450,000 Croatian Catholics and 600,000 Moslems.

"Of the 750,000 Servians, I doubt if there is barely one-third that would like to belong to Servia. As for the Croatians and Moslems, I do not believe there is one who is favorable to Servia.

"Another fact must also be taken into consideration: the Croatians have certain rights over Bosnia and Herzegovina, which were once parts of the Croatian kingdom, and Austria could not under the circumstances part with these two provinces without stirring up a revolution on the part of the Croatians and Slavenians."

Mr. Brozovic concludes his article, which was written of course before the recent outbreak, with the statement that the assassination at Sarajevo will teach the Austrian diplomats to hurry with their international reorganization and change the present dual government into the triangular form, giving the Slavs in Austria the same rights as those now enjoyed by the Hungarians. And that this having been done, his opinion was that the Balkan question would take care of itself. Here then we have another reason for the permanent holding of Bosnia and Herzegovina by Austria-Hungary.

All in all so complicated seems the problem with which Austria-Hungary has to deal, that The Pacific is inclined to withhold judgment, for a while at least, notwithstanding the fact that the Austro-Hungarians and the Germans are so generally blamed.

We meet many persons who condemn Austria-Hungary only because of her refusal to accept an arbitration. Perhaps they would be less ready to do this if the problem in all its out-reachings were before them. But it is not easy to excuse war in this age of the world. However, such critics should remember that it was on no very great provocation that United States soldiers were sent to Mexico.

THE JAPANESE AND CHRISTIANITY.

President Harada of the Doshisha University, Kyoto, Japan, closes his book on "The Faith of Japan" with these words: "It is important for every one concerned to realize that the Christianization of Japan is no holiday task; indeed it is certain to be a long and severe campaign. Since that time when Christianity assimilated Greek thought and conquered Roman civilization, it has never faced a task so stupendous as that of the conquest of the Orient. Japan, with all her progress in the arts and crafts of civilization, and all her friendliness toward ethical standards, is far from being a Christian nation. Yet, gigantic as are the internal forces arrayed against Christianity, the Christian cohorts are daily growing in numbers and efficiency, and there are multitudes of Nicodemuses needing only a crisis to bring them out into the open. * * The situation in the whole Orient, in fact, constitutes one of the most splendid of opportunities, and at the same time one of the gravest crises in the whole history of the church. With every passing year the opportunity is slipping farther from the grasp. I make bold to say that her victory or defeat in Japan will largely determine the future of Christianity in the Far East."

Any one who wishes to commend Christianity to thoughtful Japanese must certainly give the most careful attention to the relation of Christianity to non-Christian religions," says Harada. "He must be prepared to define to himself at least what he means when he says that Christianity is the absolute religion; or what is still more fundamental, perhaps, to define what Christianity itself is. Any one who has tried it will admit that this is no easy task. Is Christianity to be defined according to the Roman, or the Greek, or the Protestant teaching, each of which conflicts with the other at not a few points? And the problem is still further complicated by the almost innumerable divisions in Protestantism. * * * President Harada continues: "If Christianity is the absolute religion do we thereby declare that there is no truth whatever in other religious? Or, if we admit that there is truth in other faiths, does that truth spring from the fountain of all Truth—God himself? Is the activity of the Holy Spirit limited to times or races?

"For my part, it is inconceivable that anyone who has impartially studied the history of religion can fail to admit the universality of the activity of the Spirit of God, and the consequent embodiment of truth in all faiths. * *

"The point on which by far the largest number of Christians are entirely agreed is this—that in Jesus Christ God has given to man the highest and most complete manifestation of himself, and that the teaching of Jesus possesses the highest authority of all. This belief by no means denies that God has been at work in other religious; rather, it conceives it to be the mission of Christianity to fulfill, not to destroy the other faiths."

Harada says further: "Such theological statements as that the cross of Christ is an atonement offered for the appeasing of God's wrath find very reluctant acceptance among the Japanese. But the cross from the standpoint of self-sacrifice presents no special difficulty. There is not a Japanese whose admiration is not quickened when hearing of Sakura-Sogoro of Shimosa, who, manifesting the spirit of self-sacrifice, for equals and inferiors, took his life in his hand and went to the cross for the sake of his neighbors. Though the cross may be a stumbling block to Jews and foolishness to Greeks, it is not to the Japanese."

Writing concerning the optimism and cheerfulness of the Japanese, Harada says:

"Love and reverence for the beauty of nature, displayed in exquisite degree in their land, bind them to the present life. They are not so sorry to die for fear of the future, as sad to leave the world of enjoyment. The dread of coming punishment never appears to them a matter of great seriousness."

The creed of Kurozumi, the founder of one of the popular Shinto sects, was "Never lack sincerity. Be in touch with life. Be cheerful. Come out from self. Trust in heaven. Be of calm mind like a great immovable rock. Make your spirit courageous like the morning sun."

CHRONICLE AND COMMENT.

A large business firm in the East has given a ten per cent increase in wages to all employees who do not use intoxicants.

The New York compensation law does not make the employer responsible for injury received if the injured person has been drinking intoxicating liquor. This marks another step forward for temperance.

In Minnesota this year the people are to vote on a constitutional amendment which, if adopted, will enlarge the supreme court from five to seven members and will make it impossible for the court to hold any statute unconstitu-

tional unless at least five of the seven concur. This is a sensible measure, and the probabilities are that it will be adopted.

The refusal of a dying Spaniard—converted from Catholicism to Protestantism—to recognize the services of a priest may be the means of establishing another center of Italian work in Chicago. For several weeks a convert of the mission lived in the rear of the Spanish mission on the west side. He died recently, and neighboring Italian women who knew of his condition called a Roman Catholic priest. The man refused to confess to the priest, however, and asked for Samuel Martinez, the Moody Institute student who founded the mission. Mr. Martinez told the priest that there was no need for his services, and the man died with Mr. Martinez praying with him. The Italian women were amazed at the expulsion of the priest and the refusal of Mr. Martinez to permit a cross to be erected at the head of the deathbed. They enquired concerning the Protestant faith and asked for tracts. The following Sunday at the regular Spanish service thirty Italian women attended. It is anticipated that this will be the beginning of another work for the Italians.

"The liquor dealers are in a panic everywhere," says the Herald and Presbyter. "They realize that the intelligent and conscientious world has found out their crime, is charging it upon them, and is determined to rout them. Science and the medical world are making plain the part that alcohol has in developing diseases and insanity and idiocy and general inefficiency. Sociology is laying bare the intimate relation between intoxicants on the one hand and immorality and bad homes and evil lives in general on the other. Statistics of every sort are laying the wastes and burdens of society on the liquor traffic. Religion and morality bear the same steadfast testimony they have always borne, and God's Word speaks out in the same plain terms in which it has always denounced the maker and seller and user of strong drink. The children have been learning in the schools during the last twenty years as no preceding generation has ever been instructed. Churches and societies have organized as never before. Laws have been made and are being executed. States are falling into line for prohibition. It is not a sudden spasm of emotion; a transient fit of excitement. It is a condition founded upon absolute facts, upon a genuine intelligence, and upon an awakened conscience and philanthropic regard for the public welfare."

A writer on the British Congregationalist says: "We make a terrible mistake when we think that congregations are yearning for clever, intellectual, controversial preaching. Many ministers preach as if their congregations had spent most of the week in struggling with Harnack and the Hibbert Journal. It is a ludicrous and pathetic blunder. As a matter of fact, many of their people have been struggling to make both ends meet, to keep cheerful in the face of disappointment and limitation, to maintain a decent Christian character in the teeth of fierce temptation, and what they cry out for is a spiritual unlift, a cheering word of human sympathy, the heartening message of Christ's great gospel of hope. I remember a man who had found life, I fear, a little bleak and dull, telling me of a certain service in which the sermon had about as much relation to the life of the people as a tract on evil speaking would have to a dumb man. He told me that the sermon was very able and very clever, but had somehow failed to help him. And then he added what I have never forgotten. 'But there was a hymn, sir, that helped me and bucked me up all the week—or at least one line of a hymn. The words were these: "Jesus knows all about our struggles." Even now these words come to me when everything seems to be going wrong, and somehow they help.' "

QUOTATIONS FROM MRS. D. B. WELLS, In Her Classes at Mount Hermon Federate School of Missions.

One of the ministers who attended to some of Mrs. Wells' utterances in her classes at Mount Hermon Federate School of Missions, and who had never before heard Mrs. Wells, said afterwards that Mrs. Wells seemed "a woman of great Christian common sense." It has occurred to the present writer that perhaps some readers would like to read some of the sentences jotted down when spoken by Mrs. Wells during the School of Missions. Mrs. Wells said:

"We Americans are built on this plan: We put a nickel into the missionary slot. That's about enough to pay for an hour of a missionary's time. And we want to know how many souls he saved in that time."

"If I have a standing invitation to go into the workshop with the Lord Jesus Christ, and I go off and fool away the afternoon with 'bridge,' I don't know as I ought to blame it to the Lord if I don't grow a foot high in character that afternoon!"

"We think because we talk about growing as Christians that God is going to stretch us out and make us grow, whether we pay any attention to it or not." "We label ourselves, when we begin to find fault because our spheres of influence don't grow."

Speaking of intercourse between nations, Mrs. Wells said:

"Your children are going to hobnob with Africa as we do not now, The character of those African children two generations ahead is important to your grandchildren."

"What's the world's greatest need today? Team work. We've struck the days of team work."

"Keep the open hand for what God gives to us for the making of personality. He has gotten hold of me for something. **Everybody!** Everybody has a plan."

"It's only the God-made things that we can really tie to."

"Missions, today, is the most practical thing on the face of the earth." "If God enabled the seed to express itself, can't He enable the seed of the Kingdom to express itself?" "What is 'Missions,' then? Missions is the practical application and utilization of the principles of the Kingdom of God to our daily living, thinking, and doing. The world would be made over, if those principles were in contact with life."

"The great principles of the New Home Missions—

1. Arbitration is better than arms.
2. Co-operation is better than rivalry.
3. Altruism is better than egoism.
4. Prevention is better than redemption.
5. Attraction is stronger than compulsion."

"Christ preached a two-fold gospel: First, individual transformation of character. (There has got to be a power for rising, before you can get the bread.) 2nd. The putting of personal transformed individual character into the mass, so the mass may be transformed."

"Christ's humanity can't be locked within a denominational box."

Some one had asked Mrs. Wells if she should choose an escutcheon for women, what it would be. "Why, that's dead easy!" replied Mrs. Wells. "I'd choose for an escutcheon that picture of the old 'Dutch Cleanser' woman!

She's a dirt-chaser." "You've got vacum-cleaners for your houses. Transfer to a larger domain your hatred of dirt."

"Paul says in Colossians that we are 'knit together.' Nowadays, we are crocheted together. So intricate is our weaving together that we have become a new texture."

"A child has a right to discipline."

"A child is entitled to the cultivation of its affections. Childhood is like a field of beans, with tendrils waving to take hold of something. It's entitled to bean-poles! If not provided, it will catch hold of the wrong things."

"Some people are content to remain babies in the Kingdom of God after ten years. 'Grow in grace.' They don't think of that as a command. They think it a nice little suggestion."

"Christ invested every bit of himself. What it must have meant to Christ to know that any minute he might have gone home! He must have been infinitely homesick many a time. What kept him here? The pull of the investment."

Content: "Build a little fence of trust about today." That's what "content" is: to abide within a fence. "The secret of a happy day." Christian Science folks **make** themselves cheerful. They make a great clatter about building that fence! They talk about it's being Mary Eddy's fence."

"We are respons-i-ble by as much as we are respons-a-ble."

"Oh, humanity has been so afraid to accept the bigness of the Father's love!" "If you will take your Bible some time and just run through the thought of the motherhood of God, you will find infinite comfort in it. What astonished me most was in Ezekiel, how God wove our clothing and how he liked to see us in **pretty** things. God represents himself as **embroidering** the garments of his child."

"I should like to leave with you as the thought for the year the thought of the love of God. And don't let us get so little that we spill out of the love of God **anybody**."

It is impossible with mere extracts to give any adequate idea of the personality of Mrs. Wells to those who have not heard her. This is only an attempt to pass on a few of the helpful things this woman of "great Christian common sense" has given to us this summer.

MARY E. BAMFORD,
Press Secretary Mt. Hermon Fed. School of Missions.

ATTRACTIONS IN CAMP CURRY IN AUGUST.

There is to be a Pacific Coast High Altitude Swimming Meet at Camp Curry during the week from August 16th to 23rd. This meet will consist of various water sports of unusual interest, for besides the swimming races and fancy diving of all kinds, there is to be water polo, water basketball, rescuing, resuscitation, and many comical stunts, such as pie-eating contest in the water, a circus, etc. We will expect to see some records broken as already such national and international champions as Duke Kahanamoku, Bowes, Freeth, and Langer are entered from Los Angeles, while a number of champions are entered from San Francisco.

Crowds of spectators have signified their intention of witnessing this meet, for the opportunity to see Yosemite is now at its best. Low rates are offered from all over the State for the month of August on both the Southern Pacific and the Santa Fe, and special trains will be run from Los Angeles and San Francisco on August 15th. The road to the Wawona Big Trees is now open to automobiles. The water in the falls and rivers is higher this year than it usually is a month earlier.

ARE WE LOSING OUR RELIGION?

An Interview with the Rev. Dr. Hugh Black.

[Not long ago a representative of the New York Times had quite an interesting interview with the Rev. Dr. Hugh Black, of Union Theological Seminary. We reproduce it here in part. Dr. Black, after attaining to eminence as an author and preacher in his native country, came to this country several years ago, and has been for some time connected with Union Theological Seminary. For a year after the death of Dr. Bradford he supplied the pulpit of the Congregational Church at Montclair, New Jersey.—Editor.]

The religion that is building in America—Where is it? What is it? What will it be? Or are we losing our religion, as the cynics claim? And if so, why?

These were some of the many questions asked Dr. Black.

"No," was the reply, "religious feeling is not dying out in the United States. Upon the contrary, I believe this country to be entering upon a period of great revival. No doubt this will be accompanied by readjustments; that is to be expected. Progress, whether gradual or revolutionary, must consist of readjustments, and religion must progress as human understanding broadens.

"Some of the old religious forms may be decaying—passing out. But forms never have been religion; they have been merely accompaniments of religion and often have done more harm than good.

"Those who report themselves convinced that religious feeling is weakening in these days may have been deceived by the failure of old tests which cannot reveal truth when applied to new conditions which they do not fit.

"Certainly, the percentage of Christian Protestants in the United States, especially in New York City, is smaller than it once was. But this need not mean that Christianity has lost virility.

"It more probably means a change of population, a disproportionately small increase of the native normally Christian Protestant population and a disproportionately large increase of a population trending differently, and, to unaccustomed eyes, seeming to trend strangely in religious matters.

"The Christian Protestant churches are not being deserted. They are being snowed under, and even this is true only in the larger cities, like New York. Today in New York City are more than a million Jews and more than a million Catholics.

"Surely, the increasing numbers of these men of other faiths do not mean death to religion; their presence has changed conditions, that is all.

The Changes of Time.

"Sabbath observance and church attendance were the two great visible signs of religious sentiment in the New York, in the America, of yesterday. These evidences, or their lack, can no longer be considered final. The Jew observes the seventh, not the first, day; many thousands of New York's newer and by no means least religious people came from Continental Europe, which never has known Sunday as you knew it in your youth in the United States, as I knew it in my youth in Scotland, and they have brought with them, as is natural, their widely differing usages.

"The strict Sabbatarianism of the old-time American Puritan is as difficult for them to comprehend and to excuse as their recreational Sunday is for the Puritan to comprehend and to excuse. Recreational Sundays are not necessarily a protest against religion, may not mean even indifference to religion.

"And new conditions in a new land have changed the

practices of the followers of the old faiths which have been imported. It has been very widely noted that statistics show a falling off of the proportionate attendance in the Synagogue and the Catholic Church as well as in the Christian Protestant Church. This is to be expected. Environment, conditions economical, industrial, educational, social —these must tremendously affect new-comers to a strange and alien land. When the old standards have been so lately swept away it would be too much for any to expect that new standards already should have been established.

"I do not mean to say that all this is not dangerous to the State. I have no doubt that it may principally account for that breaking down of morality which I am sure has happened here.

"With the old standards gone and new standards slow in rising, whether or not this delay is logical, disaster is inevitable, however temporary we may think it. There has surely been increase of crime.

"This breaking down of the old standards, this sloth in raising new ones, is a terrible peril, more especially to our younger generations of all races.

"Especially in the large cities, the younger generation in America is robbed very largely of that essential tutelage supplied by counsel with the old. In how many homes in New York City—by no means all of them in tenements—are the members of the younger generations more or less completely cut off by differences in language from communication with and from instruction by the older generations?

"A coherent religious family can scarcely be expected where all family life is practically or even largely inarticulate. This condition in New York appalls; it is noticeable even here in small Montclair.

"But perhaps some good lies hidden in this. If immigrants from many lands preserved their languages, their nationalities in the United States, how could a race be built here?

"Even to a greater extent than they are now, our cities would be patch-works of many definitely grouped peoples. Does not the fact that offspring of foreign-born residents reject their mother-tongue for English speak for a more homogeneous people in the future? Admitting that the present loss is terrible, is there not some gain to be predicted?

"The effect upon religious life must be disastrous. The family should be the unit in religion as in society in general. But in the long run the loss might be far greater if large masses of the population of American cities maintained their foreign tongues through their succeeding generations. Maintenance of foreign tongues would mean maintenance of foreign standards.

"Foreign standards are not always high. Not all the foreign population which has come to us has been that among which they are the highest.

"Such a change as has occurred here must be accompanied by an ascendancy, however temporary, of materialism. This finds its expression in a rush for gratification of ordinary desires, a tendency to grasp whatever may be easiest caught hold of.

"However, no such tendencies ever have been permanent. Humanity's history records many and proves their temporary nature.

"Just at the time when Christianity was born among the Greeks and Romans existed the same restlessness of spirit; a similar change of standards rendered men's hearts restive; then, too, there was a breaking down of old religions.

"At the time of the Reformation a similar phenomenon was still more clearly evident. Indeed, that change was more like that which now is stirring us, for it was largely due to an incursion of new learning, above all to the effect of new knowledge of the Bible. The present era of unrest also is partly intellectual.

"Not a little of it may reasonably be attributed to the vague but general conviction that science is disproving the old theories; a revolt—and this also is vague—against the supernatural is working in the world. There are dim doubts of the authority of Holy Writ.

"Another cause lies inextricably imbedded in the whole new democratic movement. This is very strong here, although perhaps not as strong here as in England.

"I have been seven years away from England, and during those seven years the actual legislative changes there have been almost revolutionary.

"The budget of three years ago practically applied in England some of Henry George's theories, really going further than the United States has gone.

"There was the old-age pension bill, there was the act iusuring against sickness, there has been the definite beginning of insurance against unemployment.

"During the same period the teeth of the English House of Lords have been well drawn.

"So, within seven years the English people have perfected a democratic machine.

"This is an indication of the immense movements which are stirring the whole world today.

"I think as great a revolution is in progress here. Consider the late elections. What did they indicate?

"Unrest. The people of this country don't know how they're going to organize, politically, economically, socially, any more than they know how they're going to organize religiously, but they are looking forward to a change. Speaking broadly, American changes have been mostly for the better.

"It is unreasonable, or is it to be expected, that so great a movement should affect the church? Is it not a manifestation of the same unrest? I think it is. By the church, I mean religion—all genuine religions, Protestant and Catholic and Jewish.

"Political and economic good surely will come out of political and economic unrest. I believe it follows that spiritual good will come out of the religious unrest.

"I do not deny in the least the bad signs of the times. I do not deny that in callous, cynical materialism has become the be-all and the end-all for many.

"We see it in the wastefulness of arrogant and obtrusive luxury. Walk up Fifth avenue, or Broadway, and you will see a startling manifestation of the love of pleasure, a vanity of display unparalleled.

"But I do believe that in our midst today there are some redemptive forces. In the identification of these forces, their recognition and their conservation lies the business of the church.

Duty Which Is Ahead.

"Let me put that very clearly, though it may repeat some things which I have said already. The church's opportunity and manifest duty lies, it seems to me, in the organization of the new democracy for religious purposes.

"As it is the business of the State to conserve liberties, so it is the business of the church to conserve the religious values of life.

"Let us consider the frequent statements and the apparent evidence that the church is losing ground. One charge is that formerly it regulated life, taking charge of the poor, of education, and of nursing the sick, but that, one after another, these and others of its old functions have passed now into other hands.

"The education of the people, not only in religion but in practically all learning, once was in the church's hands, while many modern universities and most lesser institutions of learning now are non-clerical.

"Hospitals and infirmaries, even those two tremendous organizations, the Young Men's and the Young Woman's Christian Association, are not definitely connected with the church.

"'Do not these things mean decadence? inquires the pessimist.

"My reply is this: these things—the care of the poor and sick, the education of the young, the Y. M. C. A. and Y. W. C. A.—are not without the church. They are the manifestations of the church. They are the church at work in the world. They are its proof, its evidence, its justification, and its glory. Really, they are the church.

"Must the church consist of a hierarchy? That is an unprogressive thought. These things are the church.

"If it is demanded of us that we limit the church to Sunday morning worship, then we must throw up our hands. But are not those who put such limitation on the church exhibiting a narrowness far more to be deplored than the so-called religious narrowness which they so frequently decry?

"Have the students of economics, the social workers, the political reformers, the boards of arbitration, and what not, usurped the church's work? I think they have not.

"It is not the business of the church to settle strikes, to cleanse corrupt police conditions, to draft legislation, nor to lobby for it.

"The church's business is the inspiration of such effort, the creation in the hearts of men of the spirit which must impel them to such worthy effort—the effort of a manifold activity for good, outside the church, in the wide world.

"This the church has done, and, I must declare from all the evidence at hand, is doing. The recent splendid crusade of the Y. M. C. A. and the Y. W. C. A. to raise funds for a building was made outside the church, but I believe nine-tenths of the money which was raised came from within the church.

"To me the church is more than a congregation gathered in a building to sign hymns, hear sermons, pray. It is a force, a power for good. Most of the world's good has been worked by it, is being worked by it and will be worked by it.

"But the church must not rest quietly content with what it has done; it must not be smugly satified with its existing methods. If it is truly to be an organzation of democracy for religious purposes it must do many things within itself.

"To prophesy the details of the world's religion for the future would be foolish, for no prophecy could have the slightest certainty of accuracy.

"It once controlled the people. It is said not to now. It was once the centre of manifold activities. In the old days, in the smaller communities at least, all social life revolved around religion. Churches were the social pivots.

"These things have changed. As an institution the church has certainly lost influence; but it has no more notably lost influence than have business and the State.

"I clearly see the modern emphasis on social ethics and its contrast to the olden emphasis on individual ethics. I have heard people say that modern man has lost the sense of sin.

"It may be that he has lost sense of sin as sin was once perceived; but, really, the conscience of mankind is more easily than ever touched by the sense of sin.

"It is only that far different sins impress it—far different and more important. Our concept of those things which most injuriously are wrong has changed.

"More than one man who has been pilloried of late has been surprised to find himself considered properly deserving of the punishment. The condemnation of his fellowmen has been bewildering to him. He has been unconscious of the change of standards. The modern emphasis on social ethics, the modern lack of interest in individual ethics have been more than he appreciated or could meet. The doctrine of the greatest good for all is truly Christian, but is quite beyond the grasp of some who have believed themselves highly devoloped on the moral plane.

"Yet I would not be looked upon as a defender of the time's materialism. Our love of pleasure has become a riot, we have let high standards slip and grasped at what was nearest. Too many, surely, are accepting the historical dictum as a true philosophy and eating, drinking, making merry with that dull philosophy which sees but death upon the morrow.

"It is not a philosophy. Philosophy has gone to smash Today too many in the world are judging life by extreme standards. We see that not only here, in the United States, but everywhere.

"We see it in our armaments, in our standards of success. Our definition of 'making good' is to 'make money.' Excess, rather than necessity, has brought about a large part of the widely discussed increase in the cost of living. One man has said that it is not 'the high cost of living, but the cost of high living,' and he was not far from right.

"The hotel and restaurant life of New York City is depressing to the man who thinks. It is an indication of a point of view which is not only really unworthy, but is sure to prove impractical.

"That, too, has meant a breaking down of home life; and it has meant a pace of living far from justified by facts. Micawber was always waiting for something to turn up. America has been Micawberized. It is proceeding at a pace which means disaster, if this indefinite, uncertain 'something' does not come. There have always been Micawbers, in all nations, but, so far as I can remember, this is not the first instance when Micawberism has become a national game.

"Something always has 'turned up' so far. The bountiful hand of nature, inventors' ingenuity, the genius of the organizer, and the cleverness of the wormer-out-of-difficulties have saved America so far.

"This has been the land of opportunities, the paradise of luck; very many have 'struck oil.'

"I wonder if this has not made the nation prone to a cheap optimism. There are traditions of success here, and as yet none of disaster. It has been easier here than elsewhere for men to believe in splendid chances of good fortune, for here such chances have been plentiful.

Success in America.

"To the poor man in Europe, where everybody thinks of failure, it has been a fine relief to come here where every one believes in success. In Europe, where opportunity is not so common, people have been oftener down to their feet on the bare earth—and that means disillusionment.

"A result of all this has been in America that some, even very many, of the best brains have gone into business. Such a circumstance is rarer in the older, more developed, more exhausted countries, where the chances of a vast success are small in commerce and in industry, and where, therefore, professional life which carries with it some slight honorable stations automatically is more tempting.

"In America we find in business men of those abilities which in Europe send men into the church, art, literature, the higher politics. The man who, in Europe, would spend his life as a professor of geology, is likely in his early studes of that science in this country to be switched away from it and turned into a miner. The man who, in Europe, might spend his life in very largely unrewarded eminence as an analytical chemist, makes an invention here and gets rich over night. It may very likely end his usefulness.

"But materialism will reach its growth.

"Even now it would be almost as true to declare it to be suffering from an unmitigated materialism.

"This does not always let your real American 'get down to business.' He may think he has when he has not. American statute books are full of laws which, if enforced, would wipe away the evils that beset the land. Ask the American why these laws have not been enforced and he may smile in tolerant excuse of your exceeding ignorance; ask him to repeal these idealistic laws and he will rise in arms at once refusing.

"Therefore the American moral breakdown must be temporary only. How could one despair of a fine future when he knows the colleges America has built and the growing tendency in them to raise ideals and climb toward them? If in American religion the social side bulks largest for the moment, it cannot always do so.

"The moral breakdown must be temporary, otherwise life could not exist.

"But what this nation needs is a new and unspoiled faith which will organize society anew for it. This is the work which must be done, which only can be done by religion. The alliance of religion with ethics is so close that democracy properly is a religious movement in its essentials.

"And the American people are far more religious than they think, know, or will admit. I have been told that I make too wide claims for religion, that I give it too much credit. Its recent claims in the United States have been too narrow, it has had too little credit.

"Is not the very essence of democracy the spirit of good will? No democracy has ever been or even can be built on force. You cannot compel me to a brotherhood with you.

"All religion is not of the church. The organization of all social and religious altruistic work is really religious. Let me repeat that there may be very good religion outside of the church, just as there may be a very good democracy outside of political parties.

Religion as the Base.

"The need of religion is fundamental to society. Historically there never has been any society without religion; I do not imagine that this will be the first generation to break that rule. The anti-religious socialistic movement, claiming to be based on brotherhood, fails to take into account those primal forces which alone can make men recognize their brotherhood.

"We are an arrogant race—we Anglo-Saxons. We are prone to think that when the Almighty made us He straightway broke the mold. The amazing thing is not that our democracies have done so little, but that they should have found it possible to grow up at all while hampered by the haughty Anglo-Saxon heart.

"It is incredible to me that any influence could have accomplished this save profound religious faith. At least in our laws we recognize that men are brothers and there has never been the slightest tendency among the Anglo-Saxons to modify the legal expression of this ideal, while there have been many impulses toward broadening it."

To the question of what would religious efficiency really consist, Dr. Black replied:

"I would not narrowly define the duties of the church. I must again repeat in saying that the church will be efficient in so far as it assist toward the organization of democracy. I confidently look forward to the time when it will be considered barbarous to have in one town four or five churches pulling against one another.

"I regard a unity of religions, or, at least, a oneness of religious ambition, as an inevitable evolution. When that has been accomplished the church will inevitably again become the centre.

"In these days it is scarcely a man's job to head a church in any small community, for the small community will surely be so divided among several churches, until the sphere of influence of each will be minute.

"That almost epitomizes the church waste to which I have referred. There can be no conservation of such moment to the nation and the race as the conservation of church energy. The church has not been the only sinner in its waste, but its waste has been ruinous.

"As things now are, the man on the street has not the wish to help the church or to be helped by it, although his father had. That man on the street must feel that wish again; America must feel it.

"What is to be America's contribution to the world? I do not despise the economic side of life. Perhaps it is as important as the religious side of life; perhaps they may be one. But the enduring history of mankind has not been that of pyramids, or skyscrapers, or bridges, or railroads, or governmental systems. It has been that of man's great Vision—of his conscience—of his soul.

"All else has gone and will go to the scrap-heap.

"If America but organizes business and manufactures nothing but steel rails and their equivalent in cottons, woolens, and what not, she will not be doing much. But she will go beyond that. She has conceived and is promoting—what? Efficiency.

"Wait till she takes up religion as she took up railroads!

"I once heard of a Chicago man who said:

" 'When Chicago takes up culture, she will make culture hum!'

GREATEST TEMPERANCE GATHERING IN WORLD'S HISTORY.

To be Held at Atlantic City, New Jersey, in Summer of 1915. America's Foremost Men and Women Will be on the Program.

Unquestionably the greatest gathering of temperance forces in the world's history will be the biennial convention of the Anti-Saloon League of America, to be held on the Million Dollar Pier at Atlantic City, New Jersey, July 6-10, 1915.

On the pier there are four large auditoriums and a

number of smaller halls. Reservation of these buildings has been made, and it will be possible for the holding of four large gatherings concurrently, so that every person who attends may have an opportunity of hearing every speaker. The joint seating capacity of the big auditoriums is 17,000. The smaller halls will be used for committee sessions and overflow sessions.

As was the case in the Columbus, Ohio, convention in 1913, representation at the Atlantic City meeting will be based on one delegate from each individual church organization, each local young people's society, each Sunday school and each subordinate unit of a temperance society or lodge. It is expected 30,000 delegates will attend.

In every particular this will be a greater meeting than the Columbus convention, which has been rated as surpassing anything previously held. Already some of the states are arranging to send large delegations. One state reports a delegation of one thousand assured.

On the program as partially arranged there will be scores of the most prominent platform men in America, senators, congressmen, judges, governors of states, manufacturers, business men, attorneys, scientists, labor leaders, editors in United States and Canada, and leading reform figures in other lands, who will tell the great convention of temperance progress the world over. There will be representatives from every state in the union, to tell in detail of the development of Anti-Saloon League work.

It is confidently expected there will be at least fourteen states in the prohibition column by that time. A history of the fight in each of these states will be inspiring.

One of the most notable features will be the exhibit, for which a portion of the pier will be reserved. This will show literature, charts, books, designs and other forms of illustration, with special efforts worked out along the line of the psychological effects of alcohol, this part of exhibit to be planned along the lines of anti-tuberculosis and other dsease-fighting propaganda.

One portion of the exhibit will be that which drew so much attention at the recent International Sunday School convention in Chicago, where were shown startling statistics, illustrated by tombstones as symbols, showing from actual facts and figures, the terrible ravages of alcohol.

No phase of the alcohol problem, and no feature of warfare against it will be neglected in the exhibit or in the carrying out of the program of the convention.

It is not too early for churches, Sunday schools, young people's societies and temperance organizations to announce the coming of the convention and to prepare to be represented in it. The convention comes in midsummer, when the vacation season is on, and it is to be held at a popular summer resort; these two circumstances are expected to help swell the attendance.

ONE DAY'S REST IN SEVEN FOR CALIFORNIA.

A telegram from the Secretary of State assures us that the one day of rest in seven initiative measure will be on the November ballot. The total number of qualified signatures on the petition is 5,386, a surplus of nearly 15,000. This indicates that about 60,000 persons signed the petition. San Francisco leads with 17,513 accepted names of registered voters. Los Angeles county rolled up 12,771 and Alameda county has 8,105. Next in line is San Diego county with 1270, San Bernardino 882, Orange 753, San Joaquin 650, Santa Clara 450, Sacramento 327, Ventura 277, Monterey 258, Contra Costa 246, Santa Cruz 243, Santa Barbara 206, Solano 200, Nevada 151, San Luis Obispo 135, Humboldt 117, and Yolo 112. Fifteen other counties sent in less than 100 each. Many pastors and lay workers, W. C. T. U. ladies and the barbers in a number of cities deserve much credit for the success of this petition. But it is only the cannonading before the pitched battle. Less than three months remain to educate the public mind before election.

At a recent meeting of the Central Committee of the Weekly Rest Day League held at Berkeley, a resolution was adopted to ask that all the churches of California observe Labor Sunday, Sept. 6, in the interests of this labor rest bill. This League has been pursuing the policy of depending upon the pastors and churches to co-operate with the plans adopted by the State Central Committees, with only one paid executive officer, rather than to put a number of salaried officers in the field to be supported largely by the churches. So the League is banking upon the help of the pastors and the committees which they may appoint. The superintendent of the League is a member of the Commission on Sunday Observance of the Federal Council of the Churches of Christ in America and is working in conjunction with this national organization which represents all the denominations.

The Federal Council is advocating a one day's rest in seven law for all the states. The one now proposed for California will be a more comprehensive statute than found in any state of the Union. It provides for one day's rest in seven for all employees of labor in all lines of business and industries, including public amusements, daily newspapers, ice-cream parlors, hotels, restaurants, homes, ranches, mercantile and mechanical establishments, saloons, mills, mines and factories and all public utilities. Necessary business and absolutely continuous industries may be kept in constant operation, but the human operatives must be allowed to rest one day a week. This is right, it is humane, it is Scriptural, it is hygienic, it is the conservation of human resources, it is enhancing human efficiency, it is keeping step with civilization, it is the fundamental law of social welfare. The bill does not restrict the number of hours of labor during the six work days. Both men and animals can work for ten hours a day during six days of the week to better advantage than 8 hours a day for seven days of the week.

But the proprietor of the business or industry requires a weekly rest day even more than his employees. In no age of the world has this been truer than in this age of strenuous competition. The only effective method to protect the proprietor is to close by penal statute all places in the same line of business on a specified day. Under the proposed law the Seventh Day Adventist and Jew may rest on Saturday and work on Sunday. But the vast majority of business houses, including most of the Jews, prefer to have Sunday as their closing day, the regular American rest day. The brick layer could not stop work one day and the hod carrier a different day, the banker one day and the merchant another. So the bill provides for the Sunday closing of saloons, and of all kinds of stores, offices, shops, mills, mines and factories which the public welfare or the nature of the industry does not require to be kept in constant operation. The law will also give in effect municipal and county local option against Sunday sports and amusements and all other things mentioned in the list of exceptions. On these points it will be like the Wyllie local option law.

G. L. TUFTS,
Berkeley, Cal. Supt. Weekly Rest Day League.

Among the Churches.

Vernon Church, Los Angeles.

Hot weather could not spoil for me my enjoyment of a visit to this church on Sunday, August 9th. The interval of two years between visits showed a marked change in the externals. The building has been moved back from Vernon Avenue, and fronts on the cross street. It has been raised so as to give a basement story, which makes a very spacious Sunday School room. But the school already outreaches the room, and some classes are sent upstairs. Not forgetting how greatly I enjoyed the adult class two years ago, I sought it again, and was again refreshed. It was a vacation Sunday, but the audience at the morning service was large, and its close attention made it a luxury to speak out the Great Invitation.

The front lot upon which the building stood two years ago is now used for a tennis court, but awaits the erection there of a new and suitable edifice, while after that is completed the present building will become an admirable parish house.

Rev. M. Furuya, pastor of the Japanese Branch of the Congregational Church in Los Angeles, has returned to his flock, after a visit to his native land which involved for him a journey round the globe. He is himself the first person led to Christ in our work for Japanese in Los Angeles, and he now has in his church no less than eight young men who are following his example in heeding Christ's call to them to preach the gospel. I doubt whether there is another Congregational church in this country which equals this in the proportion of its membership preparing for the ministry.

A visit to the Chinese Sunday School in Los Angeles was a feast for the eyes. In the new and spacious quarters of the Mission, a school with sixty members is easily accommodated. It has as good teachers and as orderly and thoughtful pupils as any school anywhere visited by me. Mrs. Findlay is its veteran superintendent, as full of life today as she was some seventeen years ago. As I look into the faces of so many Chinese children, and receive in their close attention a rich reward for speaking to them, I always find brought up to memory by contrast the beginnings of our work, when there was never a woman or a child in our assemblies, and I claim the promise to us and to our seed, and thank God and take courage.

Japanese Anniversary at Los Angeles.

It occured on Friday evening, July 31st, the twelfth anniversary of our Bethlehem Mission. This mission, established at first in connection with the Bethlehem church, has had but two superintending teachers, though greatly blessed in almost all its career with voluntary helpers, trustworthy and efficient, but of course changeable. Its founder was Mrs. Jennie Harrison, and her term of service lasted more than ten years. It was a most faithful and self-sacrificing service, and was owned of God in the salvation of many. But I think she never did a wiser or a better deed for the work she loved than when, obliged to withdraw, she introduced as her successor Mrs. Medora Williams, who, with her husband, have been Presbyterian missionaries in Mexico. In exile now from their foreign field, he is busy preparing a gospel literature for those to whom he cannot minister in person, while she is laboring "in season and out of season" for another race.

This anniversary was a notable witness to the abundance and the skill of her labors. There were no less than twenty-two exercises on the program, but each one so well timed that the service was not made too long. There were three addresses by Japanese, one in English, two in Japanese, each one of them listened to closely and vigorously applauded. The English address was tender and almost pathetic in speaking of the rest and refreshment which pupils found in coming from a day's hard work to their "Mission Home," and how not only the "motherly" kindness evinced in word or deed, but the spiritual atmosphere which they inhaled was winning them to Christ. Let me quote his words as given me by one whose ears were better than mine: "Those lonely boys look forward during their long day of work to their evening in this bright room with their kind friends, as though it were for them father and mother and home."

I am not speaking too strongly when I say that never at any anniversary, whether Oriental or Occidental, have I found the exercises more excellent than these. I am sure that the two hundred persons that crowded the hall, one-fourth American, three-fourths Japanese, would endorse my words, perhaps would go further and use the superlative. Boys and girls, little tots and those of larger growth, young men and young ladies, in choruses and solos, in motion songs and cradle recitings, in longer recitations and addresses,—all did their parts, as it seemed to me, absolutely without fault or flaw. The climax seemed to be reached in the "girls' drill," half of them carrying Japanese and half American flags, which, as they marched on the little platform, were woven in every possible friendly combination, so that the audience, enjoying not only the skill but even more the symbolical significance of a mutual friendship between these two nations, broke out again and again in rapturous applause.

But if this were all that there is in this mission, it would be like the full-leaved but fruitless fig tree. Thank God that Jesus coming day by day to this tree, finds not only leaves but fruit. W. C. P.

NOTES AND PERSONALS.

Rev. T. G. Lewis preached at Pittsburg last Sunday.

The Rev. T. T. Giffen of Fresno is supplying at Soquel during August.

Pacific Theological Seminary opens on the 18th of August for the year 1914-15.

Rev. G. L. Marsh reported a good day with the First Church of Berkeley last Sunday.

Rev. D. Goodsell of Angels Camp is at his Berkeley home, 2614 Dana, this month for vacation.

The Rev. H. H. Wikoff is to give the address at the meeting of the ministers of San Francisco and vicinity next Monday.

The Bay Association of Congregational Churches and Ministers will meet at Pilgrim Church, Oakland, September 8, 1914.

Rev. H. H. Wikoff reported having occupied the pulpit of the Crockett Church on Sunday, the 9th inst., and found things looking very prosperous.

At the Ministers' Monday Club Rev. B. St. John and Dr. L. D. Rathbone made interesting reports of the Asilomar Missionary Education Conference held last month.

The Rev. George Laughton, who has been supplying the pulpit of the First Congregational Church of San Francisco, will take departure next Monday for his home in Hilo.

Pacific Theological Seminary begins its year's work on Tuesday, Aug. 18th, The opening address will be given at 10 o'clock a. m. by President Nash on the subject, "A Ministry for Modern Men."

Dr. H. C. Herring, Secretary of the National Council; Mr. Schwartz, Associate Secretary of the Congregational Home Missionary Society, and Dr. Washington Gladden will be with us at the conference.

Camp Curry in Yosemite has had large patronage this year. Mr. Curry is an exceptional man in the capacity of manager of a camp, and the popularity of the place increases year by year. Many of the readers of The Pacific know Mr. and Mrs. Curry and will be pleased to learn that the year 1914 has far surpassed preceding years.

Last week it was reported in The Pacific that the Plymouth Church new building would not be ready for the Northern California State Conference this fall, and that North Berkeley Church would entertain the conference. It now seems that this is all a mistake and that Plymouth will be ready to entertain the conference, which will open October 20th.

The Rev. Geo. Laughton reported large audiences at the First church on Sunday, the 9th inst. Mr. Laughton was entertained by the Congregational ministers of the San Francisco Bay at the Hotel Court to luncheon on Monday last. He leaves on Wednesday, and we will all feel that about half of the Ministers' Monday Club has gone to Hilo.

The Rev. Roy H. Campbell of Palo Alto is having an enjoyable time in the East. He has been attending the Summer School of Harvard University, and preaching in some of the Boston pulpits. We notice in the Harvard University Gazette that he conducted the morning prayers in Appleton chapel several times. July 26 he preached in Central Congregational Church, Boston.

WASHINGTON.

Spokane, Wash.—Rev. E. E. Burton has resigned as pastor of Pilgrim Church. Rev. Joel Harper of Denver, Col., is supplying Westminster church during August. He is a brother of Dr. Harper, the pastor. Rev. J. E. Evans of Cooperstown, N. D., preached in Plymouth church last Sunday. Plymouth has called Rev. E. W. Cross of Livingstone, Montana. The Cheney church has extended a call to Rev. Clayton Judy of Kellogg, Ida. Dr. Harper and family are spending August at Newman Lake.

BE WITH ME, LORD.

Be with me, Lord. Keep me beyond all prayers:
For more than all my prayers my need of Thee,
And Thou beyond all need, all unknown cares;
What the heart's dear imagination dares,
Thou dost transcend in measureless majesty.
All prayers in one—my God be unto me
Thy own eternal self, absolutely.

—George Macdonald.

The Home.

THE MAIDEN AUNT.

A Good Word For Her By Dr. Anna Howard Shaw.

Why not a day for maidein aunts? We have had mothers' day and fathers' day, but as usual the maiden aunt is left out in the cold. She has found a champion, however, in no less a person than Dr. Anna Howard Shaw, president of the National American Woman Suffrage Association.

"Maiden aunts are the greatest blessings in the world, next to mothers," says Dr. Shaw. "They are the mothers of the motherless. I don't know one who isn't helping to bring up or educate relatives—nieces or nephews or young cousins. And it has always been so. They have always done all the hard work of the world and got no credit for it.

"The maiden aunt usually begins by taking care of her father and mother. The sons marry and go and so do the sisters, but the most devoted daughter stays on at home. By the time the old people are gone, she has got in the way of devoting herself to others.

"Among those women who did not marry and yet did much for the world are Florence Nightingale, Catherine Hirschel, Rosa Bonheur, Maria Mitchell, Frances Willard, Clara Barton, and Susan B. Anthony.

"Don't you think we ought to celebrate a list like that once a year, with our own particular blessings in the way of maiden aunts added to it? Any one who hasn't a maiden aunt should adopt one on that day.

Should Have Gift Day.

"At 60 every spinster ought to have a gift day when she could get back some of the wedding presents she has been giving away all her life. By that time she would have a whole host of nephews and nieces that she has brought up and educated to rise up and call her blessed. She has more to do with today than she had a generation ago—and she does more with it.

"The typical old maid is supposed to be a gossip, but the greatest gossips in the world are men. There is only one gossip mentioned in the Bible—a man. After men have retired from business they sit about in their clubs or on the fence rails and in the corner grocery store and gossip. When I was preaching in Cape Cod I sometimes attempted to trace gossip and it always began with a man—the women never heard a bit that wasn't handed out of the store. You don't find those men organizing reforms or attending missionary meetings—they leave those things to the spinsters.

"A married woman sometimes grows set in her ways, and dictatorial from being supreme in her own home, but the maiden aunt who lives in other people's homes never has a chance to be.

"The forcing of women out into industry has been a blessing in one way—it has given the spinster an income. She has less of it than the man who does the same work, and she usually supports more people out of it, but incidentally she has a home. When I was a girl, a woman could not go to the theatre alone, and she would not be taken in at any hotel at night. All that is changed now, of course, and women will get the same pay as men for the same work as soon as they get the vote.

"People Marrying Later."

"Perhaps there are more spinsters now than there used to be—people are marrying later, but that is a blessing. They are having fewer children, but more of the children are living because a grownup mother takes better care of them. Men couldn't support the families that they used to bring up on the farms. It used to take two or three wives to bring up a family in those days—and so of course there were fewer spinsters. There were fewer maiden aunts and more stepmothers.

"No, I don't approve of a spinster being allowed to call herself Mrs. after fifty, French fashion. I don't believe in women being tagged matrimonially. It is far more necessary that men should be. Why not Master and Mister if we must have Miss and Mrs.? But we not only label a woman but put a ring on her hand. If the woman, why not the man?

"Theoretically every woman has had at least one chance to marry, but actually circumstances or environment or disability may have denied her that. And a husband is such a convenience. I often wish I had one to blame for things, as Vice-President Marshall blames his wife for his anti-sentiments. And so she ought to have the presents that the bride gets—not silver and cut glass, perhaps, but books and checks for trips—all the things she has denied herself all through the years to give some little niece music and some young nephew football.

"And she ought to have one day in the year for all her own when she could put on the most becoming new gown she ever had and receive her friends. It might be in may, since June belongs to brides. They have shunned May, but the maiden aunt has nothing to fear from omens. Without any help she has managed to wring sunshine from life. And the sweetest month of all the year would be a token of the springtime she has brought back to wintry little lives."

"BE ANXIOUS FOR NOTHING."

The other day a minister whose name would be recognized in all parts of the country said to a friend:

"My father dropped dead when he was forty-six years, two months, eleven days old; his father died without warning at the age of forty-six years, two months, twenty-eight days; his father was forty-six years, two months, fourteen days old when he was suddenly called from earth."

"Then what were your feelings as you approached the age that was marked by these sudden deaths?" the friend asked him. "Were you not disturbed?"

"Of course the matter was in my mind," was the reply. "But I can say truly that I was not concerned; no, not even in January last, when the doctor visited me and told me that if my life was to be saved I must go to the hospital immediately and undergo an operation for appendicitis. That day I was forty-six years, two months, seventeen days old."

"I should think you would have felt concerned then, in view of all you have told me," the friend remarked. "How do you account for your unconcern?"

"That is a long story," was the thoughtful reply. "If you have time, I shall be glad to tell you a part of it. I know that many would think of the things of which I will speak as a series of unrelated coincidences, but I have a right to my own interpretation.

"My father was born in England. He had told me of his relatives there, but he had heard nothing from any of them for many years. When he died, I found in his papers a list of their names and addresses. I wrote to each address; but all the letters came back, bearing the legend, 'Not found.'

"Twenty years later I was turning over family papers when I saw once more the list of addresses. I was prompted to make another attempt to get into communication with my relatives. At random I selected the name of Henry Eaton, and wrote to him.

"Later I learned that the London postal officials made many efforts to find my uncle in the suburb to which the letter was addressed. The efforts were in vain. One day two postmen met on a thronged street near the London General Post-Office. One held up a letter and said, 'Looks as if Henry Eaton will have to go to the Dead Letter Office.'

"A pedestrian,, overhearing the words, exclaimed in surprise: 'I am Henry Eaton. Perhaps the letter is mine.'

"When he explained that twenty-two years before he had moved from the address given on the envelop, the letter was handed to him. He wrote to me. After so long a time I was in touch with my people.

"Is it reasonable to think that my turning to the list of addresses, my choice of his name, and his passing the postman at the right moment, were mere coincidences?

"The second story has to do with my people in England. For a long time I planned to cross the water and see them. The opportunity did not come for many years. Finally I went to London so unexpectedly that I had no chance to apprise my relatives of my coming. I reached the city on Saturday evening. On Sunday I was to preach in Spurgeon's Tabernacle. Some time the next week, I thought, I would have leisure to make the first call on an aunt who lived in the city.

"But on Sunday afternoon I decided to go to her at once. Proceeding to the house named in her last letter, I knocked, but was greeted with the information that my aunt had moved, and that no one knew where she had gone. After a search that seemed hopeless I learned her new address. On arriving there I was told she had gone to the hospital. No one could tell me the name of the institution or the address of her husband, who was thought to be somewhere in the country. From a policeman I secured a list of hospitals where she might be. I could see he thought my search was hopeless. Yet I went on. At the third hospital visited a porter told me she had been there, but that she had gone. 'Died this morning,' he said.

"From the superintendent I learned that her death was most unexpected, and that he was troubled. The husband had been making visits at intervals of a week or two. He had been there the day before, but had left no address. Nothing was known of her people. In accordance with the rules of the hospital the funeral would be delayed three days; if at the end of that time there was no word from the family, the burial would be at public expense.

"Assuring him that I would be responsible for all the expenses, I returned to my hotel. That evening I filled my engagement. Next day I found another aunt in Essex, who did not know of her sister's illness. Through her I was able to find the missing husband.

"Who says it was an accident that I was in England just at that time, that I decided to call on my aunt sooner than I had intended, and that I was able to find her so promptly when everything seemed against me?

"Now for the third story. Some years ago I was pastor in an interior city in New York State when a Saturday snowstorm of unusual proportions tied up traffic. Many

travelling men were kept in the hotels over Sunday. Sunday afternoon I made the round of the hotels and invited these men to attend service that evening. Instead of the expected slim audience we had a houseful, the body of the church being occupied by one hundred and thirty-five traveling men, who marched to the church in a body, in spite of the deep snow.

"The Monday morning papers featured two stories on the first page, the snow-storm, and the presence of the travelling men at church. Many copies of papers were bought by residents who desired to send them to friends. As appeared later, at least one copy was sent to London, probably by some one who wished to show how it can snow in America.

"A little more than a week later an anxious father was walking along a London street. A few days before, his son —a rather wild lad—had sailed for New York in response to the invitation of some land-speculators, who offered him what they called a good thing in up-state lands. His father had not approved of the trip, but the son had insisted on going. After the departure of the vessel the father found some of the letters sent by the land-dealers and became suspicious. He recalled a case recently reported in the papers of a young man who had been decoyed in a similar manner, and then had been robbed and murdered. His son had a large sum of money with him. What if his fate should be the same?

"The father decided that he must interfere. But how could he do so? His first thought was to cable to the New York police, asking them to meet the vessel on its arrival and hold his son. But he soon abandoned the idea, as he did not wish to subject his son to what would seem to him disgrace. He feared that a cablegram to the traveller would not prove effective. His ignorance of America was so great that he did not know what other step to take.

As he puzzled over his problem, he caught sight of a folded paper on the pavement. A torn wrapper bearing a postage-stamp led him to pick it up. He realized that some postman had dropped the paper, and that probably the wrapper had been torn by the feet of a pedestrian. Carelessly he looked at the first page; but, as he read the date line, he was startled. The paper came from the city where his son was to meet the sharpers! The article about the traveling men's attendance in church attracted him. He saw my name mentioned. Then he knew what he would do.

"That afternoon I received a cablegram that puzzled me. It asked me to meet his son on his arrival in New York, and hold him until the arrival of a letter of explanation. He assured me that all expenses would be paid, and that the errand was of vital importance.

"As it was impossible for me to go to New York, I tele-
PACIFIC ELEVEN ....CARL
graphed to a parishioner who was then in the city. He met the young Englishman, and brought him to me. A few days later came the letter of explanation. The son was startled. As the father had feared, the land-salesmen proved to be crooks, but it was impossible to find them; evidently they had been frightened away.

The young man secured employment in the city. Within two months he was led to Christ, and his wild life was ended.

"Another series of coincidences? Let those say so who will. You and I know better.

"Now do you ask me why I was not disturbed as I looked forward to the months following my fortysixth birthday, or even when—during the very month which had been looked on as a fatal time for the men of our family— the doctor told me I must undergo an operation? Why should I be concerned? My life was in God's hands, and He had been showing Himself most wonderfully mindful of me and mine.

"We are told to 'be anxious for nothing.' And what reason is there for anxious care when God is with His people, not merely in a general way, as a vast multitude, but as individuals, for whom He plans, to whom He shows His wonderful power, in whom He takes delight as a father takes delight in his son?"—John T. Faris in Christian Endeavor World.

For The Children.

A FELLOW'S MOTHER.

"A fellow's mother," said Fred the wise,
With his rosy cheeks and merry blue eyes,
"Knows what to do if a fellow gets hurt
By a thump or a bruise, or a fall in the dirt.

"A fellow's mother has bags and strings,
Bags and buttons and lots of things;
No matter how busy she is, she'll stop
To see how well you can spin your top.

"She does not care—not much, I mean—
If a fellow's face is not quite clean;
And if your trousers are torn at the knee,
She can put on a patch you'd never see!

"A fellow's mother is never mad,
And only sorry, if you are bad;
And I'll tell you this, if you are only true,
She'll always forgive you, whatever you do.

"A fellow's mean who would never try
To keep the tear from her loving eye,
And the fellow is worse who sees it not
That his mother's the truest friend he's got!"

—Margaret E. Sangster.

A FAIR PROPOSITION.

"Where are you going?" asked Mrs. Morgan, as her son Walter came into the sewing room with his cap.

"I'm going to look for work," he answered. "You must wish me all sorts of luck."

"Walter, I wish you wouldn't. I can't bear to have you work with men—"

"Now, mother," Walter interrupted, "I will have you to give me good advice every night, and the things I hear can't hurt me then." He went whistling out of the gate and down the street that led to the business district.

It was a city in which he lived, but it seemed to Walter that everybody was well supplied with help. When the clock struck twelve he turned towards home.

"What luck?" was his mother's first question.

"I didn't meet luck this morning," he answered bravely. "Perhaps I'll get something this afternoon." He changed his subject, and Mrs. Morgan never knew the fear in his heart that after all, he might not be succesful.

It was half past one when Walter started out again.

"Business men will fell good right after dinner." I would not be surprised if I got a place by three o'clock," were his parting words. At five o'clock he went into the office of the Pure Food Company. "If I don't get something here I'll not try any more today," was his mental comment. "I want to see the proprietor," he said to the clerk who asked what he wished.

"I am the proprietor," replied the elder of two men who were in the office to which the clerk directed him.

The voice implied, "Tell your errand and be quick about it."

Walter stated his errand briefly.

"Don't think I need a boy," was the answer. "I told the other one I had he could go this evening. I think I'll get a man. Boys don't seem to know the city. It takes them too long to find places when the deliver."

"I have lived here always," Walter hastened to say. "I know all the principal streets and I could study up the others at night in the directory. I would do my best to please you."

"Clean and manly," Mr. Wade muttered under his breath. Aloud he said, "Well, I'm tempted to try you. What's your name?"

"Walter Morgan, sir. I would promise to do the best I could."

"That's what they all say. You'll have to prove it. You may come and work until Saturday night. If you suit, we will keep you; if not you can go. I'll pay you two dollars a week to begin with. Come in the morning at seven, and I'll show you what the duties are."

"I'll be here at seven sharp, and thank you," Walter said. He could not walk fast enough when he reached the street. He felt he was on the high road to success. At supper he poured forth the whole story of the day into his mothers willing ears. "Call me early," were the last words he said before he fell asleep.

When Walter reached his home after the first day he had to confess he was tired.

"But I'll not be tired when I get used to the work," he assured his mother. "I must do all I can. If I don't they won't keep me," he added.

It was not until Saturday, however, that Walter proved a valuable boy.

"Take this sack of flour to 515 South Ninth street," was Mr. Wade's first command that morning. Walter took the flour to the house where he was directed. A little girl admitted him, and told him to set the sack in the flour bin. He was about to leave when the mistress of the house appeared. "Did you want the flour emptied, mother?" the little girl inquired.

"Flour? I didn't order any flour. I intended to do it this morning. Where did this come from?"

Walter handed her the bill with the address on it.

"This is my address, but it is not my flour. I never bought any flour from the Pure Food Company. Is it good?"

Walter told the merits of the flour as he had heard Mr. Wade explain it to other customers. He did it well, for when he left the house ten minutes later the flour was still in the bin, and he carried a check in his pocket.

"You made a mistake in the address, sir," he said to Mr. Wade, when he reached the store. "The lady who lives at that address didn't order any flour. The name was Donelson, not White. I don't know where White lives."

"I suppose you carried the flour back?"

"No, I sold it to Mrs. Donelson."

"You did, hey! That's good. How did you happen to sell it?"

"Mrs. Donelson was out of flour, and I told her it was a good time to try our brand. I said she could use half a sack, and if she didn't like it, she could telephone and I would come after it—I mean you would send for it."

Walter suddenly remembered it was Saturday and he might not have the place longer. "I asked her if she didn't think that was a fair proposition. She laughed and said it was, and here is the check for the flour."

"Good! So she thought it was a fair proposition?" and Mr. Wade chuckled to himself. "I'll give you the right address, and you may take the flour to White's now."

"It seems we have secured an unusual boy this time," said Mr. Wade to the bookkeeper, half an hour later, as he related the incident of the flour.

"A fair proposition!" he repeated and laughed heartily.

"Mr. Wade wants you in the office," the clerk said to Walter that evening, when he returned.

"Here's your pay for five days," said Mr. Wade, "and I'm going to raise your wages. If you sell flour like you did today you'll soon be a member of the firm."

Walter murmured a "Thank you," and hurried home to tell the wonderful news.

"It was my chance, mother," he explained. "If I had taken that flour back I don't believe I would have had the place."

"To be able to see opportunities and to use them is what makes success in life."

KEEPING HIS PROMISE.

It was a beautiful Saturday afternoon in spring. Harry was playing in the yard with his new express wagon when mamma called him.

"I want you to take this parcel to Aunt Kate," she said.

"I'll put it in my wagon and take it," answered Harry, and started off.

On his way down the road he passed the house where Jamie Lane lived. And there was Jamie sitting on the front steps with his gray kitten in his arms. He was a very small, thin little boy, and lame.

"O, Harry," he called out, "have you a new wagon?"

"Yes, isn't it a beauty?" said Harry, coming to Jamie's gate.

"I wish you would stay and play with me," and Jamie looked wistfully at the new wagon.

"Why, yes; I will. I have to take this parcel to Aunt Kate; then I'll hurry back."

Harry soon reached his aunt's house. He gave her the note, and was going away when she said: "Your uncle is getting the carriage ready to drive me to town. Don't you want to go with us?"

"O, I guess I do!" exclaimed Harry eagerly.

"Well, then run home and tell your mother, because we won't be back until late."

"I'll go as quickly as I can, so you won't have to wait for me," and Harry was off like a flash.

He was quite excited, for going to town with Uncle and Aunt meant ice cream and cake, and lots of nice things.

He was so busy thinking of them that he would have gone past Jamie on the steps, if the little fellow had not called out, "O, I'm so glad you are back."

Harry suddenly stood stil. He had forgotten all about

Jamie. But, of course, he couldn't play with him now!

Jamie had gently put down his kitty and was hobbling out to the gate.

"My, that's a splendid wagon," he said.

"Say—I—" began Harry, but the words he wanted to say wouldn't come. As he looked at Jamie's poor little thin face, he felt suddenly ashamed. How could he have been so mean as to forget his promise to play with him.

He swallowed hard. It was't easy to give up that trip to town.

"Say, Jamie, I've got to go back and tell Aunt Kate something I ought to have told her when I was there. I'll not be long, and I'll leave my wagon here till I come back."

"Of course," said Aunt Kate, after Harry had explained about Jamie, "You must keep your promise to play with him. "I would take him with us, too, but he is not strong enough to stand such a long drive."

Harry tried not to mind very much when, a half hour later he saw his uncle and aunt drive down the road. His aunt waved her hand to them.

But he did not think of them very long, for he got so interested in making his friend have a good time. And when it was time for him to go home, he was very happy when Jamie's mamma said: "My! You must be a good play fellow. I haven't seen Jamie look so bright for a long time."

"I'm coming to play with him often. You see I can easily wheel him about in this wagon."

When mamma asked him where he had been all afternoon, he told her that he had been playing with Jamie, but he did not say anything about Aunt Kate having invited him to drive to town.—Western Christian Advocate.

"WHAT WE BELIEVE."

The Scottish Rite Auditorium addresses on "Our Changed Conception of God," "The Changed View of the Bible," and "Christ from the Modern Point of View," have been printed in pamphlet form.

They may be had as follows: One copy, five cents; six for 25 cents; fifteen for 50 cents; thirty-five for $1.00.

SPEND YOUR VACATION

In Yosemite Valley

THIS SEASON.

It costs no more than many commonplace resort. In Yosemite there is nothing common. There is plenty to do and see, and rest and recreation not found elsewhere.

AUTOMOBILE SERVICE IN THE PARK

Auto stages will carry the visitor between the railroad and Yosemite, one of the finest auto trips in the world, without extra cost.

ASK FOR YOSEMITE OUTING FOLDER

See any railroad ticket agent, or address
YOSEMITE VALLEY RAILROAD CO.,
Merced, Calif.

Pacific Congregationalists

could not find a better year to visit

YOSEMITE

AND

CAMP CURRY

than in 1914. Have you seen the snow scenes—8 feet on overhanging rock, Glacier Point. All the railroads have the rates and routes.

SPECIAL RATES TO MINISTERS AND THEIR FAMILIES, $12.50 PER WEEK.

POMONA COLLEGE

CLAREMONT, CALIFORNIA

A Christian College of High Standards and Fine Equipment, in an Ideal Location.

For Catalogue and illustrated pamphlet

Address,

THE SECRETARY

Pacific Theological Seminary

Located at

BERKELEY

Seat of the University of California. Curriculum modern, thorough, practical. Valuable University advantages free. Open to qualified students of any denomination. Location and climate unexcelled. Expenses low.

Next year opens August 18, 1914.

Address PRESIDENT, C. S. Nash, D.D.

Free Kindergarten Normal School

of the

Golden Gate Kindergarten Assn.

Accredited by the
State Board of Education
Miss Virginia Fitch, President
Miss Anna M. Stovall, Principal
Address: 560 Union St.
SAN FRANCISCO, CAL.
Telephone Douglas 4142

Mrs. Kate S. Hart Mrs. M. S. Burland

CAMBRIDGE APARTMENTS

929 Pine St., San Francisco
Between Mason and Taylor
Two, three and four rooms furnished.
Country Trade Solicited
Under direct management of
MRS. K. S. HART,
formerly of
"The Ramona," 130 Ellis Street, and
"The Catherine," 1539 Sacramento St.

We walked together down the road
As wondering lovers do,
She called me by a funny name
Nobody knew.
For women are but women. Yet
I ever found it so
When we walked down a country road
Ten years ago.

MILLS COLLEGE

A COLLEGE FOR WOMEN

Suburbs of Oakland, California

A College of high standards and excellent equipment. Entrance requirements equivalent to those of the University of California and Stanford University. Recommended students received in either University class for class. Twenty-one departments. Fine opportunities in Home Economics, Library Study, Music and Art, Modern Gymnasium and outdoor life in ideal climate. A Christian College, undenominational. Semesters open in August and January.

For Catalogue and Information,
Address,
REGISTRAR, Mills College P. O., Calif.